

The People's Duty towards their Pastors.

A
S E R M O N
P R E A C H ' D at the
V I S I T A T I O N

Of the Reverend
Mr. Thomas Fox, A.M.
Archdeacon of *HEREFORD*;
Held at *Mitchel-Dean* in *Glocestershire*,
The Fifth Day of *June*, 1716.

By ROBERT GRIFFITH, Rector of *Woolaston*,
in the said County.

*Honour the Lord with thy Substance, and with the First
Fruits of thine Increase: So shall thy Barns be filled
with Plenty, and thy Presses shall burst out with new
Wine. Prov. III. 9.*

L O N D O N : ^c

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in *St. Paul's Church-yard*. MDCCXVI.



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To the Honourable

John Curre, Esq;

Of Cheapston's-Grange in Monmouthshire.

SIR,

I Know not whether I should first crave Your Patronage, or Your Pardon, for presuming to fix Your Name to this Sermon, who am an entire Stranger to you.

But though I am a Stranger to your Person, I am none to Your Virtues; the Fame whereof hath singled You out, as One of a Thousand, who truly deserves the Character of an Honest Gentleman and a Good Christian.

For most Gentlemen make large and ample Professions of their Zeal for the Establish'd Church; but they are but few, who pursue those sure Methods to support it, that You do: And next to the watchful Hand of Providence, its Preservation will be owing to such Zealous Members, and Faithful Sons as You are.

If indeed to abuse the Clergy, and to starve them, be the Way to keep out Popery, the Protestant Religion is in no manner of Danger amongst us: But, Sir, You are of Opinion, that the Way to support a Church is, to raise her Pillars out of Poverty and Contempt; and to that good End, you have cheerfully advanc'd considerable Sums of Money (to ob-

The DEDICATION.

tain the Late Queen's Bounty) for the Augmentation of some of the Neighbouring Clergy's Maintenance; which will be a lasting Monument of Your Piety to Your Mother Church that bare you, which I hope will continue to the End of Time.

I will forbear to mention Your many other commendable Qualities; and what Fame relates of Your Excellent Parts, Sobriety, and Charity to the Poor. Nor had I offended You in publishing your Bounty to the Clergy (which You design'd should be as private as it might be) but in order to propose Your Example to the Imitation of other Gentlemen of like Fortune, who might do a great deal of good to the Church of Christ, if they had a Heart like Yours. For it is a Blessing to possess a fair Estate, but it is a greater Blessing to have a Heart to do good with it. And both these Blessings God hath bestowed upon You; and may he still multiply them upon You, for my Brethren and Companions sake, whom You have oblig'd to join with me in fervent Prayer for the Prosperity of Your House and Family; that there may never be wanting an Heir of Your Name, to inherit Your Estate and Virtues. So prayeth,

Honoured S I R,

Your most Devoted,

and most Humbly Obedient Servant,

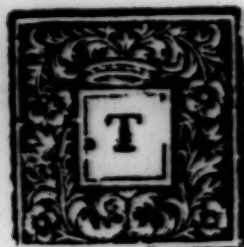
Woolaston, July
the 9th, 1716.

Robert Griffith.



G A L. VI. 6.

*Let him that is taught in the Word,
communicate unto him that teach-
eth in all good things.*



HIS Text shews the *Reciprocal Duty* of *Pastor* and *People*. For, as *Communi- cating* implies a *Duty* on the *Peo- ples Part*, so doth *Teaching* imply a *Duty* on the part of the *Minister*: And the Reason why *Teaching* here, and elsewhere in Scripture, denotes the whole *Pasto- ral Office*, is, Because it is the Means whereby we come to know the *Credenda* and *Agenda* of our Religi- on: For, saith the Apostle, *Faith comes by hearing, and hearing by the Word of God*, that is, *Taught*, or *Preach'd*.

But by Reason of so many Teachers, *who run be- fore they are sent*; and take upon them the Office of Pastors, without a *Divine Commission*; it is necessa- ry in this Place to enquire, who our *Lawful Teachers* are; because to them only the Apostle here enjoins us to *Communicate*. For *False Teachers* have no Right to
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our *bearing*, consequently none to our Benevolence; but the more liberal we are to *Deceivers*, the greater Sin we commit; because we encourage them thereby to continue their *Schism*; and at the same time withhold good from our *Lawful Pastors*, to whom alone it is due. I shall therefore,

I. Enquire, who are our *Lawful Pastors*. And,

II. Shew the Peoples Duty to *Communicate to them in all good things*. And as the Apostle's Intent in my Text was only to enforce the Peoples Duty towards their Pastors; so that only shall be the Subject of this present Discourse. But

I. We are to enquire, who are our *Lawful Pastors*. Now to constitute a *Lawful Pastor*, or *Teacher*, the *Internal*, and the *External Call*, are both necessary: By the *Internal Call* I mean, not any immediate Appointment or Designation of any Person, by God, or by Revelation, or secret Impulse of the Spirit, which some Pretenders to Supernatural Gifts maintain to be Necessary, and All-sufficient to qualify any Man for the *Ministry*, without the *External Call*. No, by this *Internal Call*, we mean only a Competency of *Divine Knowledge*, and good Learning; adorn'd with an Exemplary Life; and join'd with an ardent Desire (for the Glory of God, and the Good of Mens Souls) to serve God in the Sacred *Ministry of his Church*: And this *Call* is properly said to be *Internal*; because God's *Inward Grace* co-operates with our Endeavours. Other Supernatural *Call* or *Gift* we pretend to none. But, as *Munus*, in Authors *Sacred* as well as *Prophane*, frequently signifies an Office, as well as a Gift; so the *Gift of Ministering about Holy Things*, we pretend to, to which they have no Right, who refuse to submit to *Episcopal Ordination*, or the *External Call*: It being no small Gift, or Divine Favour, (which is in Sense the same) that God doth count any Man faithful (how well

well soever qualified) by putting him into the Ministry.

And the better to qualify a Person for this Sacred Trust, St. Paul doth require in a Pastor, λόγον κατὰ τὴν ἀσκησιν, sound and learned Doctrine, Titus i. 9. But in these later Ages, Ministers are not to expect this Gift, supernaturally, without the Concurrence of their own Industry.

It is true, our Lord promised to give his Apostles a Mouth and Wisdom supernatural, which all their Adversaries should not be able to gainsay. But then, it is as true, that this his Promise was made only to them; and then only, when they were brought before Kings and Rulers to plead his Cause. And we may observe farther, (to the Shame and Condemnation of Enthusiasts, who pretend now to the like Gift) that Christ doth not promise here to give his Apostles a Mouth only, i. e. Volubility of Speech and Utterance; but also Wisdom with it, to guide and direct it, in all their Sermons and Discourses. So that their Preaching was Nervous, as well as Orthodox; and their Speech ἀναντίστητον, i. e. such as could not be resisted or gainsay'd; whereas, what Enthusiasts now deliver extempore, is nothing but empty and noisy Harangue; and scarce one entire Sentence of Sense or true English spoken, but what is borrow'd or stolen from other Authors. And yet, the Ministers of the Church of England, who weigh every Sentence, as in the Balance of the Sanctuary, which they, in God's Name and Presence, are to deliver to the People, are traduc'd, as Carnal Gospellers, such as study Affectation and Oratory, to gain Credit and Applause, rather than Preach and Seek the Things of Jesus Christ and his Church.

This is the Charity of Separatists towards the Church; and by it we may know what Spirit they are of, viz. the Spirit of Pride, Contention, and Vain-glory, whereas the Spirit of Christ, is a Spirit
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of Charity, and Peace, of Meekness and Holiness. And the way for Men to become truly Spiritual, or *Gifted*, is, to deny their own private Spirit of Self-love, and Conceit of Knowledge, and to submit to the Spirit of the Church, with which our Saviour *hath promised to be always, even to the end of the World.* How always, and to the end of the World? Why, by his Omnipotent Power to protect it from all its Enemies, *Spiritual and Temporal*; and by his Holy Spirit to Sanctify and to Preserve it from all dangerous Errors; and to guide it in all necessary and saving Truths.

But if any think of himself above what he ought to think; and pretend to new Light, and Spiritual Raptures, to draw away weak and unstable People after him; let the Prophet Ezekiel reprove him, *Woe, says he, to the foolish Prophet, that follows his own Spirit, and has seen nothing.*

That there are Diversities of natural Gifts, none can deny: But these are common to all Men, good and bad. And if having a good stock of Assurance (or rather Impudence) with a voluble Tongue, and strong Lungs; if to be able to spin out (by the help of a sturdy Constitution) an Harangue Extemporary of Two or Three Hours Length, with an Air of affected Zeal and Devotion, in so many Risings and Cadencies; if, I say, to be able to speak to please weak and vulgar Understandings, and to hit a thing off-hand, without halting or premeditation, be a *Spiritual Gift*, and is sufficient to qualify any Person for the Ministry; then there is no Reason, why Lawyers, Stage-Players, and Poets, may not put in their Claim, as well as the most gifted *Seſtaries* of them all. Because many of these Gentlemen (though they do not pretend to more Sanctity than other Men) do yet excel the ablest Divines in the Gift of Utterance and Eloquence. But will any Man say, that they may therefore set up for Teachers, and exercise the Gift,

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Gift, (as some whimsical Enthusiasts love to term it) without an external Commission? At this rate we might have as many Teachers, as there are Persons of Learning, of any Profession or Calling. But St. Paul says, *No Man taketh this Honour to himself, but he who is lawfully called of God, as was Aaron.* That the Apostle doth not here mean the *Inward Call* only, is plain, both from the Comparison which he makes between *Aaron* and a Christian Priest; and from the following Verses, in which he says, That Christ Jesus glorified not himself to be made an High-Priest; *i. e.* He took not that Office upon him, without the *External Call*. And that this was the *External Call*, appears from the Words of the Commission, which, the Apostle says, run in these Words, *The Lord swear, and will not repent, thou art a Priest for ever, after the Order of Melchisedeck.* So that this *External Call* is not only a *Levitical*, but an *Evangelical Institution*, as *Essential* to the Christian Priesthood, as it was to the *Aaronical*. — Nor is it a small Confirmation of my Argument, that Christ was consecrated to his Priesthood with an Oath — *The Lord swear, &c.* to denote the Unchangeableness and Duration of his Priesthood; whereas the *Jewish Priests* were consecrated *without an Oath*, to signify that the *Levitical Priesthood* might be chang'd, to make room for a *better and a more perfect Sacrifice*.

Now to what other End did the Son of God himself condescend to be thus consecrated or ordain'd to his Office, but to teach Christians, by his own Example, to submit to the Ordinances of his Church; and to shew them, that he requires nothing more of them, than what he perform'd himself in his own Person, whilst he was upon Earth: Therefore, saith he to his Apostles, *as the Father hath sent me, so send I you*; intimating, that he himself took not upon him any Office before he was sent: But having received his Commission from the Father, he bestow'd the

same upon *them*, which they again were to confer upon others, and so on, successively, to the End of the World. Whence we may conclude, without any Breach of Christian Charity, that they who thrust themselves into the Ministry, and take upon them the Charge of Men's Souls, without a Divine Commission, are no true *Pastors*, but false *Apostles*, and deceitful *Workers*, how great or real soever their Gifts, or how pleasing and popular soever their Teaching may be in the Opinion of their poor, giddy and deluded Followers.

That the State hath tolerated such Teachers, is no weakning of my Argument, unless we will condemn the Holy Scriptures, both of the Old and New Testament, and the Canons and Decrees, and Practice of the Universal Church of Christ to this Day. For no Human Act, no, not an Act of Parliament, can make that lawful, which the Law of God declares to be otherwise; or which is directly and in express Terms contrary to Divine Revelation. So that this Thread bare Plea will never justify *Separatists*, whether *Teachers* or *Followers*.

It is the great Misfortune of Separatists, to be carried away with this Opinion of their Teachers; viz. To think that they are lawful Ministers, only because they believe their Doctrine to be sound and *salutary*; that they take more Pains to awaken Men to a Sense both of their Duty and of their Danger, than the Church Ministers do; that for this Reason they hope to be justified before God for their Separation, because that Regard which they owe to their Souls, and the common Salvation, seems to necessitate it; not considering that even Deceivers and false Teachers may preach wholesome and true Doctrine; that the Doctrine is not to be condemn'd, but those who teach it, without lawful Authority. For the Devil himself, to serve his Ends, will sometimes preach: When he tempted Christ, he assail'd to overcome him

him with Texts of Scripture ; and says he to God, *Skin and all, will a Man give for his Life.* A great Truth, out of a great Lyar's Mouth.

But as *Satan* is known by his Cloven Foot, so may his *Ministers* be descried by those Doctrines which they teach and propagate, and which serve to imbitter the Spirits of their Followers against the *Church*, and put them upon seeking all Opportunities to subvert and destroy it. Now Deceivers, to gain their Purposes, must learn to *counterfeit*, and get a Livelihood by a Separation ; must pretend (if they will draw Multitudes after them) to a new Revelation, great Sanctity of Life, Self-Denial, and a greater Zeal for farther Reformation. They must have an exquisitely nice *Talent*, or Gift of pleasing itching Ears, and raising old Womens Passions ; and must make many *Wry Faces*, to cause a few wet ones ; otherwise they will find but a slender Appearance of *benevolent Saints* at the *Quarterly Meeting*, how well soever they may chance to please at other Times. The Scripture tells us of some Men who are judicially given up to *believe Lies*, because they hold the *Truth* in Unrighteousness : And this is the sad Condition of those wavering and unstable Souls, who run from their lawful Teachers, under Pretence of better Edification. And when once they take up this giddy Humour, like Sheep troubled with the *Megrims*, running from their own Shepherds, they run so long, till they run at last out of their Wits, and know not where to fix or settle ; like those of whom *St. Paul* complains in his Time ; who, though they were always *learning*, and running from Place to Place to hear Sermons ; yet, for all that, he saith, they never came to the *Knowledge* of the *Truth* ; but a Kind of *Jangling* and *Wrangling Knowledge*, and *opposing all others*, which he calls, *Knowledge falsely so call'd*, 1 Tim. 6. 20.

These are they who are in their Conceits wiser than their Teachers, and take upon them to prescribe Bishops how to govern, and their Ministers how to preach ; affirming Things they ought not, and censuring Things they know nothing of, which the Apostle calls, a *stretching of themselves above Measure*, 1 Cor. 10. 14. Now this, by the way, is not that Sober-mindedness or Wisdom, which St. Paul commendeth, as best becoming a meek and teachable Christian. And, as the Clergy do not take upon them, to give Rules to Lawyers and Physicians how to plead and prescribe ; nor to Magistrates or Justices of the Peace, how to govern and to administer Justice ; nor to Tradesmen and Farmers, how to deal and plow : So it must needs be, as the Prophet calls it, a *stretching beyond their Line* in them, to censure and judge their Ministers, and to direct them how to live and preach. This, in the Language of Holy Writ, is to controul the *Priest*, and to set themselves over those very Persons whom God hath set over them, *Hos. 4. 4.*

If then our Brethren of the Laity will profit by the Ministry, and by hearing of Sermons, and truly edify their Souls, they must attend the blessed Sacrament of the Body and Blood of Christ more *duly* ; and cleave to their own Church and Pastor more *constantly* ; considering that true and saving Edification doth not depend upon the Ability, Strength, or Warmth of their Teachers, but chiefly upon their own teachable Disposition, upon their quiet and peaceable Submission to their lawful Governors ; and upon that Love, Honour, and Respect, which they bear towards the Persons of their Ministers for Christ's Sake.

Many Pastors there are, who are disabled by Age and Weakness, and other bodily Infirmities, and thereby become incapable of performing their Duty, with so much Content to the People, as they
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who are more healthy and strong. But this is so far from being any Excuse to the People, for forsaking a weak and an infirm Minister, that, on the contrary, it is a very good Reason why they should resort more constantly, and adhere the more firmly to him; both for his Encouragement and Prayers, that he may do his Duty with Joy, and not with Grief; and for that Blessing of God, who maketh his Strength perfect in our Ministers Weakness — For in such Cases God's Grace alone is sufficient for us. And certainly such a Behaviour towards an aged and disabled *Pastor*, well becomes the Gratitude of Meek, and Docile, and Peaceable Parishioners, especially if he has spent his Strength, and wasted his Spirits, and consum'd his Lamp on their Service. Will the People then forsake their Minister in his old Age, when he has most need of their Countenance and Encouragement? Be not deceived; God Almighty abhors the Sacrifices of such fickle and unsettled, and unstable Men; nor will he ever give a Blessing to the mistaken Zeal of those who follow other Teachers for such idle Pretextes.

I am not ignorant, that Ministers are accus'd, as Men of the most idle and indolent Lives; all our Labour being no more (as our Enemies say) no more, than turning over now and then a few Books, to compose a few Sermons, and to say Service in the Church once or twice a Week.

But the more Charitable Part of the Laity, especially *Gentlemen* and *Scholars*, believe and know the contrary, viz. That the Labour of the Mind far exceeds that of our Bodies; that it is more painful to Study in good earnest, than it is to Plow or Thresh; because it consumes natural Moisture more; it spends the Spirits more, and brings old Age sooner. Therefore the *Holy Ghost* calls the *Ministry*, the *Work* of the *Ministry*, Eph. 4. 12. And a worthy *Work*, 1 Tim.

1 *Tim.* 3. 1. And says, That they were worthy of double Honour, who labour'd in the Word and Doctrine; and commands the Laity to love such in singular Love for their *Work's* sake, 1 *Thess.* 5. 12, 13.

Hence it is, that the Holy Scripture usually compares the *Work* of the Ministry, to the Work of the *Husbandman*, the *Sower*, *Reaper*, and *Labourer* in the Vineyard: And likewise a *Minister* to a *Builder*, to a *Shepherd*, and a *Soldier*.

So that the People should not Judge of the Painfulness of the Ministerial Office by the outward Appearance; but when it is manifest, that Ministers are wittingly unfaithful, in doing the *Work* of the *Lord negligently*; of which they shall one Day give a very severe and strict account.

I have now done with the first part of my Discourse, which was, to shew who our Lawful Pastors are. I proceed,

II. To the Peoples Duty to Communicate to them in all good things.

I am not insensible of the Ungratefulness of the *Subject* I have undertaken to handle, nor of my own Insufficiency and Unworthiness to manage it to Advantage; therefore must, by way of Apology, beg leave to offer some Reasons, why I think it most proper at *this time*, to treat altogether of the Peoples Duty towards their *Pastors*, and not rather jointly, of the reciprocal *Duty* of both. My Reasons are,

(1.) Because it seems needless to pursue the common Practice of making the Duty of *Ministers*, the Subject Matter of our *Sermons* and *Charge* at *Visitations*; which Practice, what Influence soever it may have had upon the Lives of the Clergy, has certainly had very ill Effects upon the Minds of sower and peevish People, and Persons Disaffected, who are more ready to hear Complaints of their Ministers, than to

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learn their Duty towards *them*. It has only serv'd to set People as Spies over their *Pastors*, and to teach them to put the worst Construction upon their Actions, and to magnify every little, accidental, involuntary Miscariage of theirs, as through a multiplying-Glass. The Clergy are *ὁμοιοπαθεῖς*, Men subject to the same Passions with other Men; and Charity should teach Men to conclude, that they, being to teach others, should know already their own Duty, and so need not to be stirred up to a Diligent and Conscientious Discharge of it, by way of Remembrance only.

(2.) Because I have the *Apostle's* Example to justify my Conduct; who, when he was compelled to it, thought it no Disparagement to magnify his Office, and to assert its Maintenance. And since it is equally incumbent upon the Clergy to teach their People the Duties of Justice and Moral Honesty, as any other Duties; and the rather, because our Saviour tells us, *Mercy and Judgment* are the chief things of Religion, without which, all other Duties will signify nothing; it is so far from being a Crime to tell the People plainly what is not grateful to their Flesh and Blood, if it be their Duty to know and practise it, that, on the contrary, we are Partakers of their Guilt, and necessary to the Ruin of *our selves* and *them*, if we suffer any sin to lie upon them. But,

(3.) There was never, perhaps, in any Christian Age, so much need to vindicate the Honour, and assert the Maintenance of the Clergy, as at this time; for the days are evil, and dangerous; and the generality of the Countrey People are full of Strife and Debate; of Envy and Uneasiness, and an unaccountable Antipathy to Persons of better Learning and Manners; full of Covetousness, and what savours of the Clod, or thick Clay, (as the Prophet elegantly) wherewith they

they seek to load themselves; and most of them Lovers of Themselves, of the World, and Mammon, more than of God; generally seeking, every one, his own Profit, and not the things of Jesus Christ, and his Church; chusing to serve God in a way that costs them nothing, whilst their Teachers are covered with Poverty and Reproach, and scarce reckon'd fit (as Job speaks) to be set with the Dogs of their Flock.

(4.) Because the Sin of Sacrilege forebodes great Mischief to this Church and Kingdom; and whilst the Enemies of both, are forward enough to lay to the Charge of the Clergy, all the Distractions and Tumults which happen'd of late in the Nation, and never once consider the true Original of their Calamities; I hope the Clergy of England may be allow'd to complain, (without being arraign'd for meddling with Politicks) as well as St. Austin, who in one of his Sermons *de Tempore*, says, That the covetous Coldness of Christians in his Time, persuading them to rob God, and to withdraw part of his Portion from the Ministers, was a grand Presage of Wars, and other Calamities coming upon them in Africa, (as indeed they soon after felt) when the Soldiers Rapine would revenge the Injury done to the Church. His Words are very remarkable; *Quia*, says he, *discessit devotio, accessit indictio Fiscii; & dabis impio Militi, quod non dabis Sacerdoti*, i. e. You shall have Taxes for your Indevotion and Sin of Sacrilege, and shall be obliged to give to a wicked Soldier, what you detain from your Lawful Minister.

For these Reasons therefore, permit me, beloved Brethren of the Laity, in the Fear of God, to prove to you very briefly, your Ministers Right to that Maintenance which the Apostle in my Text enjoins you to yield to them. And in this, my Design is not to beg any thing more of you, than that you would quietly permit us to enjoy our own, according to

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Equity, and the common Maxim even of honest Heathens, *Jus suum cuique Tribuendum*. A Right then the Clergy have to that Maintenance which is settled upon them, more indisputable than any Lay-man's Right whatsoever to his Estate. My Time will permit me to mention only a Threefold Right.

The 1st is a Divine Right, founded upon an Evangelical Institution: *Do ye not know*, saith the Apostle, 1 Cor. 9. 13, 14. speaking of the Levitical Priesthood, *that they who minister about holy things, live of the things of the Temple; and they who wait at the Altar, are partakers of the Altar*, (part of the Sacrifice being appointed by God for the Priest's Maintenance); *even so hath the Lord ordained, that they who preach the Gospel, should live of the Gospel*. Whence a Learned Author says, "That this Text was a Conclusion drawn from many Premises in the foregoing Verses; and implies, that this was not any Advice of Apostolical Prudence, but a standing Ordinance of the Gospel, binding the Consciences of Men by the Divine Authority thereof."

For the Apostle saith, it was an Ordinance of Jesus Christ; (even so *hath the Lord ordain'd*); and for this Ordinance we refer our selves to the 10th of St. Matthew, where our Saviour gives his Apostles Authority to receive of the People, all things necessary to support them in the discharge of their Office, for this Reason, *viz.* because the *Labourer is worthy of his Hire*: And therefore commands them to provide neither Gold, nor Silver, nor Brags in their Purses, nor Scrip for their Journey, nor two Coats, nor yet Staves, *i. e.* neither Necessaries, nor Conveniencies, because they were worthy to receive these things at the Hands of their Converts.

But poor Quakers, and other Enthusiasts, know not how to reconcile this Ordinance of Christ with the foregoing Text, *Freely ye have received, freely give*; not considering that our Saviour here speaks of Miracles only,

only, as appears from these words, *Heal the Sick, cleanse the Lepers, raise the dead, cast out Devils*, i. e. do all these things, without exacting a Reward for them; and then immediately follows the Reason, *viz. because freely ye have receiv'd*, i. e. the Power of working Miracles; therefore freely bestow it for the Benefit of Persons afflicted with such Diseases: But for the other Parts of their Office, our Saviour doth, in the very next Verses, empower his *Apostles*, and in them all the succeeding *Ministers* of the Gospel, to receive that *Hire* which their *Labour* was worthy of; and in *St. Luke*, ch. 10. 8. to tarry in that Village, or Town, where they were receiv'd, and there continue, i. e. till they went into another Region, *eating and drinking such things as the People gave them, because the Labourer was worthy of his Hire.*

But for the other seemingly contradictory *Texts* of *St. Paul*; the Apostle did not intend by *them*, to propose his own Example for other *Ministers* to remit their *Right*, or for the People to detain it.

The Reason why he preached the Gospel *freely* to the Church of *Corinth*; why he did at the present, and why he did intend, for the future, in all things to keep himself from being burdensome to them, was this, *viz. Because the false Teachers amongst them had insinuated, that it was unlawful for the Apostle to receive any Reward for his Labours; that they themselves, on the contrary, had preached the Gospel freely; and therefore, saith St. Paul, what I do, that I will do*, i. e. as he had not taken any Reward of them hitherto, so neither would he receive any for the future, for this Reason, *viz. That he might cut off occasion from them who desir'd occasion, that wherein they gloried, they might be found even as he*, i. e. that, for all their boasting, they might be found to do no more in preaching the Gospel freely, than he did himself, 2 Cor. 11. 7, 9, 12, 13, 14. But that he

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had Power to receive of them, as well as of other Churches, what was necessary for his Support, he doth even in this very Chapter assert ; for Verse the 8th, *I have*, says he, *robb'd other Churches*, i. e. I have been the more chargeable to them, *taking Wages* of them, *to do you Service*. Here he expressly says, that he took *Wages* of other Churches. For what? Was it not for his Preaching, and Labour, and the Exercise of his Function amongst them? For what proceeded from mere Bounty and Benevolence, could not be call'd *Wages*. For therefore doth the Apostle call the Reward of his Labours *Wages*, because it was no more than a just Debt ; and what he could demand of the People by virtue of a *Divine Ordinance* ; which he had before prov'd Ministers Maintenance to be, in his former Epistle : And if he had done otherwise in this latter, he must have been inconsistent with himself, which I hope no sober Quaker will say of an Apostle of *Jesus Christ* ; and which, nevertheless, they do and must in effect say, who urge this Chapter as an Authority against receiving and paying of *Tythes*.

Thus, we may observe, how wretchedly some mad *Enthusiasts* confound the *Holy Scriptures* ; and make them juggle and dash one against another, to accommodate them to their avaricious Purposes, and to make them *speak* what the *Holy Spirit* never meant.

But, say they, the *Levitical Priesthood* is now ceased, and the Ordinance for *Tythes* should cease with it.

But, I say, this is not a *Levitical Ordinance* only ; for *Tythes* were paid long before the *Levitical Law*. *Abraham* paid *Tythes* to *Melchisedeck* upwards of 400 Years before ; how long before that, the Scripture is silent : But that is no Argument, that *Tythes* were not paid even from the beginning ; it is highly reasonable to believe that they were, at least as soon as the *Publick Worship* of God was set up ; else

how came *Abraham* to pay *Tythes* to *Melchisedeck*? Did he pay *Tythes* only by Revelation, or the immediate Appointment of God? Did he never pay *them* before? Neither of these can be prov'd, and therefore he might have paid *Tythes* to *Melchisedeck*, from an immemorial Custom of the Church, for ought any thing that appears to the contrary from Scripture.

Besides all this, the *Melchisedecian Priesthood*, was exactly correspondent to the *Christian*; and might be rather call'd a *Model* than a *Prototype*. Will the Quakers own that there is a *Christian Priesthood*? If there be, then what Reason can they give why a *Jew* should be more liberal to a *Jewish Priest*, than a *Christian* to a *Minister of Christ*? And if the *Christian Priesthood* excels, and is more honourable than the *Aaronical*, then a more honourable Maintenance is necessary to support it.

They say, we cannot produce a direct Gospel Precept for the Payment of *Tythes*; neither can they themselves produce a Scripture Proof, or direct Command for the changing of the Sabbath from the Seventh to the First Day of the Week; much less for setting aside the Two Sacraments, of *Baptism*, and the *Lord's-Supper*; and for observing some nice and little Punctilio's, which they make a *Mark of their Doctrine and Sect*.

The Quakers still object, and say, That *Christ* and his *Apostles* never received or demanded *Tythes*.

No, they did not, for very good Reasons. The (1.) Is, because in their Time *Tythes* were paid to another *Priesthood*; for the *Jewish Priesthood* continued to the Destruction of *Jerusalem*. Nor did our *Saviour* or his *Apostles* endeavour to evacuate, or change it, till God was pleas'd to do it for them, by the Power of the *Romans*. Had they requir'd *Tythes*, of those who paid them already to another *Priesthood*, the *Imposition* had been too hard for the People to bear;

bear ; for then they must have paid *Tythes* twice ; they must have paid the *Fifth* instead of the *Tenth* part.

That they were not immediately paid after the Destruction of *Jerusalem*, nor demanded by the surviving *Apostles* and their Successors, the Reason was, Because most of the first Christian Converts were but poor ; and they who had Riches, or Lands, were forc'd, for the present Persecution, to fly from them ; few only excepted : And for them, they were forward of themselves, and gave a great deal more than the Tenth ; sold even all that they had, and brought the Money and laid at the *Apostles* feet.

The *Quakers* last Shift, and chief Objection is, that it is against his tender *Conscience* to pay *Tythe*.

But I would ask my *Friend*, whether or no pleading of *Conscience* would serve his Turn for not paying the *King's Taxes*. Is it not strange, that Men should pretend *Conscience* to justify the vilest Actions, such as *Sacrilege*, and *Robbery*, and *Schism* ? Such a *Conscience*, is no other than the *Conscience* of a Thief or a Highway-Man, who wou'd pretend it to be against his *Conscience*, to suffer an honest Man travelling on the Road to keep his Money. As if it were any extenuation of such a one's Crime to say, Look ye, honest Friend, Money is scarce with me, and it is against my *Conscience* to let you keep it, when I want it my self. Such, I say, and worse is the *Conscience* of those, who commit *Sacrilege*, and detain the *Tythes* from Ministers ; who have as much Right to them, by the Law of God and the State, as a Man has to his Money in his Pocket, or the *King* to his *Taxes* from his Subjects. For,

(2.) The Clergy have a Right to the Tenth by immemorial Prescription, which every one of common Sense knows obtains the Force of Law. But not to insist upon this *Tenure* ; when Devout Christians in the Primitive Times, were free'd from Persecution,

secution, and especially when the *State* came into the Church; they gave not only Free-will Offerings and Oblations, but the Tenth likewise of all their Profits, both *Personal* and *Predial*; out of which the Bishops and Presbyters were maintain'd. And they did this, not only out of mere Custom and Bounty, but out of Zeal and Conscience, Thankfulness and Duty, as coming nearest to that Proportion, which they understood God of old required in the *Old Testament*; and to which *Christ* and St. Paul referred them in the *New*.

And this Universal Custom came afterwards to be settled by particular Gifts of Great and Wealthy Persons, and at last to be Establish'd by *Imperial Edicts*, and *Ecclesiastical Canons*; as also by particular *National Laws* and *Statutes* in every Countrey.

Can any Title be so valid, or indisputable, as that of a Free-Gift? If not, then,

(1.) The Clergy have as much Right to the Tenth, as any *Freeholder*, or *Tenant*, can have to the other Nine Parts: Because the *Tenth* is the Free-Gift of our *Forefathers*, who had as much *Right* to settle it as they themselves pleas'd, as any Freeholder can have to settle his Estate at this Day. For as Legal Proprietors of their Lands, they lawfully might, and indeed have effectually so far honoured God with their Substance, as to have bestow'd *for ever* upon his *Ministers*, for a constant Reward of their Labours, the *Tenth* of all the Increase arising from those their Estates. Whence it must needs follow, that they who now pay *Tythes*, are no Proprietors of *them*, and only discharge a Sacred *Trust* repos'd in them, by the Will of their Pious Forefathers, and the *Laws* of this Land; and therefore have no Power, in Nature, Equity, Reason, or Religion, to frustrate, or revoke former Grants made of them; nor to alienate, or pervert any part of the *Tythes*, from the *Will* and *Intent* of the *Donors*: And whoever does so, is guilty of

of falsifying the Will of the Dead, and commits at once the horrid Sins of *Robbery* and *Sacrilege*.

This, I hope, is sufficient at least to convince Church men of their Ministers Right to that Maintenance by *Tithes*, Establish'd by the Laws of this Church and Nation.

I have but one thing more to recommend to the Consideration of the Laity, concerning this Matter of *Tithes*, and I have done.

The (1.) is, That Churchmen especially would consider, that this settled Maintenance of their Ministers by *Tithes*, puts them out of the Reach of any Temptation to betray them, either in their Spiritual or Temporal Concerns. So that the Clergy of *England* may truly say with *St. Paul*, they seek not *Theirs* but *Them*. For they need not go about a begging with their Bag and Bottle, nor depend upon the Publick Box, or Quarterly Meeting, like those Dark Lanthorns, who can retire to their Looms or Lasts whenever they fail to please their Hearers.

Now this Dependance upon the People's Bounty, makes Ministers Tongues and Actions subservient to the Humours and Ambition of perverse and ignorant Men; it makes them that they never dare say, or do any Thing, but what is sure to please; and like *Micah's Levite*, or *Jeroboam's Priest*, to bow down to any *Teraphim* or *Calf* that their Masters set up.

Surely, nothing can be so fulsom and contemptible as such *Preachers*, who serve the Lord only that they may serve their *Bellies*; and to serve their *Ends*, must serve the *Times*, and in them the various *Lusts* and Interests of Men, though in their Consequences never so pernicious to *Prince* or *People*.

But the Clergy have no Temptation to *handle* the *Word of God deceitfully*; nor to flatter and sooth, and humour Men's Lusts and Passions. And whether

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the People will bear them, or whether they will forbear, their Maintenance is still the same; and therefore they may (as in the Sight of God all honest and ingenuous Ministers ought to do) dare speak the Truth boldly, and tell their People plainly of their Faults, without Hypocrisy, without Partiality, or preferring one before another.

The Apostle gloried in this, that they were not as many who *corrupted the Word of God; i. e. To serve their vile Purposes, but that as of Sincerity, as of God, in the Sight of God, they spoke in Christ*; and that the Clergy of *England* might follow their Steps, our Late most Gracious *Queen*, of ever-blessed Memory (considering that that Iniquity with which this *Kingdom* abounds, proceeded from that Contempt which was owing to the Poverty of the Clergy) parted with a considerable Branch of her *Royal Revenue*, to augment their Maintenance; a Bounty so large, so pious in its Design, and so beneficial in its Effects to the Church of God, and to the whole Kingdom, that not the present Age only, but late Posterity shall have Cause to bless the Memory of that Excellent Queen, notwithstanding the base Ingratitude, and the dirty Reflections of those wretched inhuman Ranackers of Graves, who disturb her *Royal Ashes*.

Her Bounty to the Clergy, is no doubt one of the greatest Blemishes of Her Reign, and what the Enemies of the Church and Crown can never forget or forgive her for.

But that *Churchmen* or *Clergymen* should take upon them, to vilify, asperse, and lampoon Her Sacred Memory, only in Hopes of pleasing *some Men*; and thereby of skrewing themselves into Places of Profit, and better Preferment, is such an Unchristian-like, such a Scandalous Behaviour, as deserves not only the Hatred and Contempt of all Men of Honour, as have any Respect for Crown'd Heads, but even the Resentment of the Present

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Present Government. Because such *Miscreants* can never be true to any Government for any long Time, upon any other Principle, but that of Self-Interest.

Pardon me, Brethren, if my Zeal for our late Royal *Benefactress* has happily carried me beside my Text, which She so well put in Practice, for such Reasons, as, I hope, will prevail with *others* to imitate Her Example, and with which I conclude this *Discourse*.

For, (1.) That Pious Queen consider'd, that the *Clergy* made up a considerable Body of the Nation; that the *Church of England* had been ever accounted the *Glory* of the *Reformation*, without *which* even the *Dissenters* themselves could not continue their Practice; that such a well-constituted *Church*, as kept a Medium between the two Extremes of *Popish Superstition*, and *Fanatick Anarchy*, could never be supported by a poor despicable and mendicant *Ministry*; that in many Places of Her Kingdom, Ministers Maintenance was so slender and *Incompetent*, that without the additional Bounty of their piously-dispos'd People, they could not possibly subsist upon it; yet, that instead of communicating to their Necessities, many unreasonable Men on the contrary detain'd that *Pittance* from them which was their due; that, by reason of their Poverty and large Families, it was to no Purpose for many of the *Clergy* to contend with rich and obstinate *Church-Robbers*; for that the Remedy might prove worse than the Disease; that by reason hereof the *Clergy* in many Places were poor, their Persons cheap, and of Consequence their Doctrine contemptible; though a strange Inconsistency, that the People should rob their Ministers of their *Right*, and after that despise them for their *POVERTY*.

(2.) She knew that the Clergy had *been separated for the Work of the Ministry* from *their Childhood*; had undergone many Hardships in the Course of their Studies, to acquire that Learning which was necessary to qualify them for so great and *sacred a Calling*: that after they had spent their Fortune, and the Flower of their Age in an ingenuous Education, and could not afterwards turn themselves to any servile Employment, most of them, (though after many tedious and expensive Applications) had not at last been supplied with Livings, sufficient to maintain them with any tolerable Comfort. Nevertheless, that how mean soever their Benefices were, the People expected that they should be more liberal and charitable, and hospitable than other Men; that they should maintain their Families decently and handsomely; and lay up Portions for their Widows and Orphans; that all these Things consider'd, the meaner Clergy could not possibly subsist without some farther more competent Provision made for them.

For these Reasons, the Blessed Queen as a truly *Nursing Mother* of this Church (foreseeing that Her Kingdom could not long stand without Religion, nor Religion it self without an able and learned Ministry,) gave away the *First-Fruits* and *Tenths* to the poorer Clergy; which was so seasonable and so large a Bounty, as had not been bestow'd for the Service of Religion, by any of Her Royal Predecessors since the Reformation. And there immediately follow'd, as the Reward of it, such a Train of Successes and Victories in the ensuing Campaigns, as are hardly to be parallel'd in any History. Many worthy and honourable Gentlemen following Her Royal Example, have since laid out considerable Sums of Money for the same pious Use, to render her Bounty yet more effectual. May the Lord prosper them, and restore it to them an hundredfold, in *this* and the

the World to come : May they prosper for ever that love us ; May Peace be within their Walls , and Plenteousness within their Palaces : For my Brethren and Companions sake, may God , according to his Promise, open the Windows of Heaven, and pour out a Blessing upon their Inheritances, that there shall not be room enough to receive it. Malachi III. 9.

QUOD vero, Patres Fratresque in Christo plurimum Reverendi, ad nostrum Munus attinet, non est nunc dicendi Locus, neque Necessitas, cum à vobis institui, magis quam vos instituere, jam primum statuissem.

Veruntamen de uno saltem necessario quod ad Ecclesiæ Anglicanæ Pacem, nostramque tam Temporaneam, quam æternam Salutem plurimum conducit, ut quam paucis vos Commonefaciam, concedite. Hoc est, ut quantum possumus maxime, idem sentire contendamus ; verum in Parvis dissentientes nos invicem diligere ; & tum Doctrinâ sanâ, tum morum probitate, exemplaria nostro Gregi, & Ecclesiæ Dei salutifera nos exhibere ; ut si fieri potest, ora hominum mente corruptorum quam maxime obstruamus.

Nostris enim, Fratres, à viris subdolis, tam Ecclesiæ, quam Monarchiæ Hostibus à tam multis diuapias, 2 Pet. 2. 14. nos falsò delatos esse, utpote Ambarum Proditores perjuros ; Bellique recentis intestini fautores præcipuos. Studeamus ergo, amputare occasionem iis qui exoptant occasionem, obtemperando Regi, necnon sub eo constitutis, tam Præsulibus, quam Proceribus, nullam ulla in re præbentes Offensionem, ne vituperetur ministerium ; ut in eo, de quo Sectarij gloriantur, inveniantur quales & nos.

Denique per omnia, uti monet Apostolus, Exhibeamus nosipsos Exemplaria bonorum operum, in Doctrina Integritatem, Gravitatem, Sermonem sanum, qui damnari non possit, ut, qui sese ex adverso opponunt, erubescant, nihil habentes, quod de vobis dicant mali.

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In a word, *Men, Brethren, and Fathers*, let both Ministers and People study one anothers Good, and promote one anothers Happiness; and for our mutual Credit here, and future Comfort hereafter, so live together as Brethren and Christians ought to do in Love and Peace; that finally we may both be accounted worthy to enter into the Joy of our Common *Master*, and evermore rejoice in one anothers Joy. Amen.

F I N I S.

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